

BLUE GRASS BLADE.

A. T. Parker
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THE INTEREST OF GOOD MORALS.

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Charles Moore
Editor



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LEWIS AND CLARK EXPOSITION.

It is a noteworthy fact that the
Lewis and Clark Exposition is the
first world's fair to be held west of
the Rocky mountains which has se-
cured the aid of the Government.

"And it is also surprising what an
interest is manifested in the Exposi-
tion by the people of the East. They
see in the Exposition an opportunity
to visit the Western country at a
greatly reduced expenditure of money,
and not only see the Exposition itself,
but view the wonders of our Western
scenery, and witness the great re-
sources of the Northwest and the op-
portunities afforded. The Great North-
ern Railway passenger department
has been flooded with inquiries as to
the Exposition, and it augurs well for
a big travel through the Northwest
this year.

Send us a club of five subscrib-
ers for the Blade at 50 cents each.
We want to increase the circula-
tion of this paper several thous-
and copies this spring. Do your
part.

REV. DR. EATON'S OFFER

Dr. Eaton, editor of the Baptist Re-
order at Louisville has offered a re-
ward of a hundred dollars for any
discovery that militates against the
truth of the Bible, and that has been
made since 1850.

While I am not a contestant for this
munificent prize, and especially as
Dr. Eaton composes the awarding com-
mittee, I can give some instances of
such discovery.

Prior to 1850, as I can personally re-
member the belief that the first man
was named Adam and that he was
made out of dust, about 6000 years ago
was practically universal throughout
christendom.

Since then Charles Darwin has dem-
onstrated to the satisfaction of the
educated world that man has existed
millions of years and is a gradual
development from a lower order of
animals.

Since 1850 there has been made the
larger part of the discovery that many
animals have existed that were so
large that they could not have been
gotten into Noah's ark.

Since 1850 the University of Penn-
sylvania has discovered the city of
Nipper and said that the city was
built 13000 years ago, and that the
city had in it a museum of antiqui-
ties. Since 1850 the body of Rameses
has been found entombed in a monu-
ment to him, with all indications that
he died a natural death and was bur-
ied by thousands of living admirers.

His body was exhibited at the Chi-
cago fair and taken back to Cairo in
Egypt, where I saw it, and recognized
it as the same body I saw at Chicago.

This Rameses is the Pharaoh, who
ruled Egypt when the Jews left there
and he is said to have been miracu-
lously drowned in the Red Sea.

In 1850 the story of the miraculous
destruction of Jericho, by Joshua, and
the story of Lot's wife were almost
universally believed to be literally
true. Now I am one of the thousands
of people who have been there and
have seen that Jericho was never
anything but a little mud village of
not more than two or three hundred
very poor inhabitants, and that there
are no stones there that ever were in
the walls said to have been blown
down by ram's horns.

As for the story of Lot's wife, while
it is to the interest of the people liv-
ing there to find all Bible antiquities,
nobody living there knows of any
such thing or believes there ever was
any pillar of salt into which the wo-
man was changed.

In the same way every thing there
indicates that the story of Sodom and
Gomorrah is all mythical. In 1850 the
common idea about Jerusalem was
that an air of sacredness pervaded the
whole city. Now it is known to thou-
sands of people to contain more fraud
and imposture than any other city in
the world.

Prominent among these impositions
are the graves of Adam and of Jesus
Christ in the heart of the city of 50
feet of each other, when Jesus was
really buried outside of the walls of
Jerusalem and no intelligent man now
believes there ever was such a man
as Adam.

In 1850 all christendom taught that
all heathens were necessarily benighted
and the depraved, because they had
not the Christian religion and the
churches sang "The heathen in their
blindness bow down to wood and
stone."

Now it is understood that the Jap-
anese who are heathen atheists are
the most superior people on earth,
and that the Russians, the custodians
of the Christian religion, are the worst
people on earth.

In 1850 practically all Americans
believed, from reading the Bible that
slavery was right.

Now nobody believes it ever was
right, including Dr. Eaton himself.

In 1850 everybody believed that
there was a hell of fire and brimstone
and the large majority of the people
believed there was just such a hell
down in the earth.

Now nobody believes in a hell of
that kind and among Christians it is

now commonly believed that there is
no hell of any kind.

In Egypt they showed me the
Sphinx a combination of nature and art
and the most learned men in the
world, on that subject, said it had
been worked on 7250 years ago, and
there were the hieroglyphics that they
read showing how they got their infor-
mation, and the Sphinx was a monu-
ment to a religion that was very old
when the Sphinx was new, and this
religion seems to have taught the
doctrine of the resurrection which is
thought to be distinctive of the Chris-
tian religion.

Very great discoveries have been
made since 1850 indicating that the
Bible is not true, while Dr. Eaton
would not even try to show that in
that time any discovery had been
made, showing that it is true.

BRISTOL MINISTERS WON'T INVITE SAM JONES.

Turn Down Request of Board of Trade
To Ask Him to Con-
duct a Revival.

Bristol, Tenn., June 19.—Desiring a
request from the Bristol Board of
Trade that the Ministers' Association
invite the Rev. Sam Jones the Geor-
gia evangelist, here to hold a revival
meeting in the great tabernacle which
has recently used by the German
Baptists for their national conference,
the association, consisting of about
twenty-five members, to-day rejected
the proposition. The matter was dis-
cussed at length and the discussion
became animated between those fa-
voring those opposing the proposition.
Among those opposing the proposition
were several of the more prominent
ministers. The resolution finally
adopted was to the effect that this
was not the proper time, the taber-
nacle not the proper place, and the
Rev. Sam Jones the proper man to
hold such a meeting.

The people have been a long time
in finding out the true character of
the man Sam Jones, but it is gratify-
ing to the better class of people that
they have at last done so.

His name that was once on almost
every tongue and pen is at last al-
most unheard.

No man in America has done more
to vitiate the public morals than has
the man Sam Jones, upon whom, for
the coarsest buffoonery, the public has
bestowed a large fortune upon which
he lives in luxury, sixteen carriages
being a part of his domestic accom-
modations. His daughter figures in a
divorce suit, and Sam Small, who has
been a satellite of Jones has had a
daughter similarly notorious and
Small, himself, has been disgraced by
drunkenness, though under the manip-
ulation of Jones at one time a great
temperance apostle.

With all the money that has been
lavished upon Jones, and with the
millions of people who have listened
to him, no one can point to any good
that Jones has done, or any thing that
he has said that is calculated to ele-
vate humanity.

TO BE BURIED IN MUD.

Dr. James Tanner Will Test a New
Theory For Thirty Days.

Indianapolis, June 23.—Dr. James
Tanner, who demonstrated several
years ago that the New Testament
account of the forty-day fast of Jesus
Christ was not physically impossible,
by himself fasting for the same per-
iod, is to be buried for a period of
thirty days at Mudlavia, Fountain
county, the object being to prove that
by chemical action of the earth a
form of energy is generated by which
life is evolved or sustained. The idea
originated with Henry T. Kramer, and
when he explained it to Dr. Tanner
he fell in with it and offered to de-
monstrate its truth. Dr. Kramer calls
the energy radio-activity, and con-
tends that it will sustain life indefi-
nitely. Dr. Tanner took up the study
at Kramer's suggestion and became
convinced that the theory is tenable,
and an arrangement was immediately
entered into for its demonstration. A
grave eight feet deep is to be dug in
the mud, and in this Dr. Tanner is to
be buried and will remain for thirty
days.

I hope some friend of the Blade
will keep trace of the experiment,
and inform me about it.

WHY GOOD

PARENTS OFTEN HAVE BAD
CHILDREN

Rev. Dr. Hemphill in Lecture Last
Night Attributed Moral Traits to
Heredity and Lack of Parental
Restraint.

At Calvary Presbyterian Church
last night the Rev. Dr. John Hemphill
delivered a lecture, taking for his
topic, "Why do good parents have
bad children?" Dr. Hemphill said that
he had a puzzling question to answer
and that in no event did he believe
that his answers would satisfy his
hearers. He said that was the fact,
however, which history bore out that
bad children invariably had good par-
ents.

Dr. Hemphill quoted Aaron Burr an
example of a bad son of good par-
ents his father having been the pres-
ident of Princeton College. Another
reference was made by the preacher
to Robert Ingersoll, whose father, he
said, was a minister and whose mater-
ial grandfather was also of the
church. Referring to the famous Infi-
del, Dr. Hemphill said: "Was there
a more desperate unbeliever in all
this land than he? Exalted to heaven
in private life and cast down to hell
in death."

The lecturer stated that it was im-
possible to bring a child back to
propriety once he relinquished the
chains of the parents faith.

"Have I spoken too severely to
you? If so, it is the severity of truth,
and the severity of truth in kindness.
I am not your enemy. You are run-
ning an awful risk, deliberately to
eternal perdition, the moment you
cast yourself loose from the religion
of your father. It is like the Robert
Ingersoll, who broke away from a
Christian home; there is no salvation.
It is like walking the tightrope over
Niagara Falls. You may reach the
other side in safety, out on your re-
turn you will indubitably make a mis-
step and you are lost. Do you pre-
sume too much. Repent. Turn back,
young man, from serving the devil,
and resolutely set your face toward
your father's and mother's heaven."

The above from the San Francisco
Examiner was sent me by an infidel
for criticism.

If Dr. Hemphill "believed that his
answers would not satisfy his hear-
ers," and his hearers are ordinarily
intelligent people, it must have been
because he did not believe his answer
were satisfactorily to reasonable peo-
ple and he should not have made such
answers.

If it is true that "bad children in-
variably have good parents," it seems
that good parents would so often have
bad children that good people should
avoid having children. The worst
thing in the life of Aaron Burr was
that he killed Hamilton in a duel.
Henry Clay, one of the idols of Amer-
ica an Episcopalian Christian, at-
tempted to kill, in a duel, John Ran-
dolf, one of the purest and most moral
of men. Clay shot at Randolph the ball
passing through Randolph's cloak. Ran-
dolf discharged his pistol up in the
air, and said "Mr. Clay you owe me a
new cloak."

Parton, is his life of Randolph says
that for twenty years, Randolph was
never inside of a church. The father
of Robert Ingersoll is only known to
the world as being the father of a
great infidel.

Where I live, in Kentucky, Presby-
terians especially preachers were fa-
mous for their cruelty to negro slaves.
Robert Ingersoll fought against
slavery and his denunciation of the
liquor traffic stands as one of the
American gems of oratory.

Rev. Ingersoll is not on record as
having ever said anything against li-
quor or slavery, nor can Rev. Hemp-
hill tell of any good thing that Rev.
Ingersoll ever said or did.

Ingersoll's devotion to his wife and
children and their devotion to him
is such that preachers have instanced
his family's extreme suffering at his
death to show the hopelessness of In-
fidelity.

The Rev. Ulysses Grant Sutherlin,
of "the Christian" church, is now un-
der trial on the border of Kentucky,
charged with having killed his wife
by hanging her and he admits that he
choked her.

I do not know the meaning of the

word "desperate" as applied to an
"unbeliever" and do not see why Suth-
erlin is more truly a desperate be-
liever than Ingersoll was a desperate
unbeliever.

I have met Ingersoll three times,
twice being the guest of himself and
family. They were nice and kind peo-
ple and I never heard a word of un-
kindness from any of them and in all
that has been printed against him, I
have yet to hear of any immorality
that he ever advocated, or of any
unkindness that he spoke of any body.

If no man had ever "cast himself
loose from the religion of his father,"
there would not be a Christian on
earth to-day. All of those who are
now Christians would be Jews or pa-
gans. Dr. Hemphill is a Presbyter-
ian only because some of his ances-
try cast himself loose from the reli-
gion of the Roman Catholic church,
and there would never have been any
Roman Catholic church, if that
church had not cast itself loose from
the Greek Catholic church, now rep-
resented by Russia, the most hated
country in all the world.

I was at Niagara in 1859, the year
that Blandin walked the tight rope
there. He walked it from the Ameri-
can side over into Canada and then
walked back, carrying a man. He
did not "indubitably make a false
step," and was not "lost," but was
welcomed back to his American side
as a hero.

It seems to me that Ingersoll and
Lincoln, both infidels, walked the
tightrope safely.

Robert Ingersoll was cremated and
all of his physical nature that remains
is a handful of ashes in an urn, at
his home. The balance of him, in
gases and fluids, is scattered all over
the earth, and is in millions of men
and women, and animals and birds
and insects, and trees and flowers;
some of him in the body of Rev.
Hemphill, and some of him in mine.
How then can it be possible that he is
now burning in hell?

With all the question of morals
and all the accounts of vices that fill
our newspapers and books today is
it possible that learned Presbyterian
clergyman can find nothing better to
"satisfy his hearers" than telling them
how Ingersoll is burning in hell?

When the Bible was written every
body believed that the earth was a flat
plain and that the heaven was an
other plain below the earth. In those
days it was common to believe that
a man might be "exalted to heaven"
and "cast down to hell," and the
church burnt Bruno and imprisoned
Galileo for telling them that the world
was round, and now all intelligent
people understand that there is no
such thing as up to heaven and down
to hell.

It is impossible that Rev. Hemphill
is now converting people to Christian-
ity by telling them about Ingersoll in
hell?

Are people who are converted to
Christianity by a belief in hell, ac-
tuated by any moral motive and are
such people likely to be good people?

I have been a preacher and then an
infidel propagandist. I have seen and
am familiar with the country in which
the Christian religion originated. I
have no reasonable doubt that I have
been in the place cut out of the rock
in which Jesus was born, and that I
have walked over the ground, on Cal-
vary, where he was crucified and have
been in the sepulcher where he was
buried, and that none of these is the
place shown by the Christians of to-
day and for centuries past as the
place where he was born, crucified
and buried.

I am probably older than Dr. Hemp-
hill and it can hardly be possible that
he has had so extensive and varied re-
ligious experience as I have had.

Chicago, Ill., June 4.—During a thun-
der storm to-day three churches were
struck by lightning and two of them
completely destroyed. The storm was
the worst of the season, and besides
the churches several other buildings
were struck and damaged. The total
occasioned by the lightning is estimat-
ed at \$200,000.

The two churches destroyed were
Unity church in Oak Park and Sacra-
mento Avenue. Methodist Episcopal
church. Sacramento avenue and
Adams street. North Englewood Con-
gregational church. Fifty-ninth and
La Salle streets was also struck, but
the damage was slight.

When the storm passed over
the city the churches were empty, and
no loss of life occurred.

PAINE'S GRAVE

New Rochelle Agitated by a Proposi-
tion to Have it Cared For by
The Municipality.

New Rochelle, a fashionable suburb
of New York, is much worked up over
a proposition to have the municipality
take over the care of Thomas Paine's
monument, and, to make matters
worse, the movement is being en-
gineered by Capt. George W. Lloyd,
who barely escaped being murdered in
New Rochelle in 1861 for trying to
run for office on a platform declaring
for the Confederacy. He fled to the
South, where he became a spy for the
Confederate army, and he is believed
to have been one of the keepers at
Libby Prison.

As an admirer of Paine, Capt. Lloyd
for forty years has been the self-con-
stituted custodian of the monument.
He has reached his 86th year, and
now that the infirmities of age are be-
ginning to tell on his once rugged con-
stitution, he feels compelled to retire.

Yet he feels unwilling to give up his
self-imposed duty until he is assured
that it shall be attended to by some
other responsible party. His desire is
that the municipality shall accept the
monument of the author of "The Age
of Reason" as a public charge and
care for it in perpetuity.

A great change has taken place in
public opinion since Paine was buried
at the beginning of the last century.
Then such a feeling prevailed against
his teachings that the Episcopallians
would not allow him a grave in the
churchyard, and his followers buried
his body near his old farm in North
street.

While much of this spirit has passed
away still there is a lively contro-
versy at New Rochelle over the propo-
sition. Capt. Lloyd is daily gaining re-
cruits and signatures to his petition,
and it now seems probable the board
of aldermen will honor the one-time
infidel by taking over the care of his
monument and proudly preserving it
as a historic landmark.

The above is from the Lexington
Leader, and is very significant.

The unreasonableness of the pains
that have taken by this government,
to secure the remains of John Paul
Jones, who had the same religious
opinions that Paine had, but not the
courage to express them as Paine did,
is impressing the people as being one
of the popular absurdities of the age,
and the result is that the Lexington
Leader an organ of religious ortho-
doxy, is now doing Paine justice, as
no Lexington newspaper would have
dared to do twenty-five years ago
when Lexington pulpits told how
Paine told his daughter to die in the
religion of her mother, though Paine
never had a daughter.

Paine is here alluded to as a "one
time infidel," which I suppose means
that preachers now believe what
Paine would hardly be counted an In-
fidel, at all now.

Paine said plainly that he believed
in one God. Many preachers now
have their doubts about the existence
of any God, and hardly any intelligent
preacher believes in the God of the
Bible. I have been at the graves and
monuments of nearly all the most fa-
mous men and women in the world,
including that of Jesus Christ. Some
tears came into my eyes on Calvary,
but only twice, at any grave or monu-
ment have I pulled off my hat in re-
verence, though at some of these, they
made me pull off my hat through re-
spect for the dead and at others made
me keep it on for the same reason.

The only two places where I have
voluntarily bowed my head in rever-
ence were the grave of Paine and the
monument at Rowen, France, where
Joan of Arc was burned at the stake
by English Christians, the head of
Protestant Christianity.

I have known of old Brother Lloyd
for a long time. He is a dear old man
and has done a good work in his ser-
vice to the memory of Paine.

Order one or more of Dr. Wilson's
books on his trip to Rome. Price \$1.
There will be only one edition, and to
be sure to get one you had better get
in early with your order.